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Western Hemisphere and the similar purposes of their governments and peoples have been more potent factors in international relationships than the influences of race, language, and religion. The Monroe Doctrine when it was first pronounced expressed in principle equally well the sentiments of every other American Republic. Ever since its declaration nearly a hundred years ago every American Republic, whether in North America or South America, has been striving with greater or less degree of success to prove that a democratic form of government is the only one which could be its permanent government. Whether a statesman, a soldier, or a leader of public opinion has correctly interpreted American democracy upon the plateaus of the Andes, in the valleys of the Amazon and of the Parana, or upon the plains of the United States, he has given expression to sentiments that are common from Canada to Chile, from the United States to Argentina. There has been, therefore, developed throughout Pan-America a common sentiment for democracy which today is a commanding force in the political evolution of mankind.

The Holy Land Today

Writing in *Men and Missions*, the organ of the Laymen's Missionary Movement, Dr. John H. Finley gives his impressions of his recent visit to Palestine which is at present under the administration of the British army. The fine attitude of the British is apparent in their unofficial acts as well as their official ones. They do not refer officially or unofficially to Palestine as a conquered land. It is simply known as "occupied enemy territory." The British

are in command, but the British flag does not float over Palestine. In fact, no flags of any nation appear there. When we Americans held a Fourth of July celebration we were told courteously that we could not run up the Stars and Stripes, and while this may seem extraordinary, I am convinced that the action of the British is the proper thing.

General Sir Edmund Allenby is an extraordinary man, not only a military man, but a student deeply interested in the historic background of the country. Imagine the commander of a great army spending a whole night with an American visitor pouring over the Bible and a standard historical work on the Holy Land, refreshing his mind as to the spots of greatest interest in the region. This is what General Allenby did.

His assistants, the men who are now administering the various districts, are picked from England's best. Most of them are men without military training, but they are just the kind of men I imagine Christendom would like itself to be represented by. The Jerusalem district was under the governorship of Colonel Storrs, son of Dean Storrs, of Rochester Cathedral, and formerly secretary to Earl Kitchener. He speaks Arabic and Hebrew fluently, understands the peculiarity of the natives, and, dressing as they do, seems almost one of them. The Moslems, high and low, appear to trust completely in him, and the most cordial relations exist between him and the Grand Mufti of Jerusalem, the head of the Arab Moslems.

RELIGIOUS EDUCATION

Shall Religious Instruction Be Given in the Public Schools?

"Everything is usually very nearly all wrong with the world." This is the consensus of opinion of three different authors, Catholic, Protestant, and secularist, respectively, who for months past have been contributing to an animated discussion in the

Open Court, on the topic of religious instruction in the public schools, which some propose as the remedy of the present evil, while others oppose it on the grounds that such instruction would only aggravate the trouble.

The Catholic point of view.—In an article contributed to the February number of the

Open Court an anonymous Catholic writer of the liberal school bemoans the religious indifference which from day to day is laying an increasingly firmer hold upon American society, and finds the principal reason for this in the fact that our public schools have been made non-sectarian by legislative act. He spurns most energetically the proposal made in certain quarters to introduce Bible reading as it is practiced by certain Protestant denominations. Catholic pupils could not take part in this reading without doing violence to their religious convictions. As the Catholic diagnoses the present ills of society he attributes them to the fact that the pupil has not sat at the feet of the only true and divinely appointed instructor of mankind, namely the church, which is the custodian of the sacred deposit of truth. This fundamental fact forbids the Catholic pupils from taking any part either in anti-Catholic teaching or in any purely rationalistic or ethical instruction, for the reason that "purely speculative reason is not the only and supreme judge in matters of faith," and "furthermore because religious instruction is the particular function of the ecclesiastical office." This shows clearly that the Catholic religion claims to take hold upon the whole of human life, and that "the ideal school in the Catholic sense is the denominational one."

Nevertheless there are small towns where Catholic children must attend the public school because no Catholic school is available. In view of this practical situation the author proposes as a compromise that the present non-religious school should be transformed into an interdenominational school in which there should be Bible teaching but no Protestant Bible reading, and where the reality of God should be brought home to the consciousness of the child, not only in the manifestations of Nature, but also in the life of human society. In some such effort as this it is thought that all religious people might join.

The Protestant point of view.—Mr. C. E. Sparks sees in man a trinity consisting of body, mind, and spirit. True proportion should be maintained in the development of the different parts of man's threefold nature or the result will be a monstrosity instead of a real man or woman. Public education has not maintained this proportion in the past. Instruction was formerly given only in that which pertains to the intellect. Then the physical welfare of the children compelled attention, and now we are coming to see that religion is absolutely essential to true education.

Such religious instruction comprehends three steps: instruction in ethical principles such as they are contained in the Bible, securing assent to their binding authority because they come from God, and influencing the will to put them into practice in actual life. The dominating note in religion is the authority of God; any system of thought which holds nature to be its own first cause and final authority leads inevitably to moral anarchy.

Our problem then is to secure this full moral and religious training without attempting to use the public schools for sectarian teaching; and this is to be done through harmonious co-operation between the public schools on the one hand and the homes and the various religious bodies on the other. A tentative plan therefore is proposed, the main point of which is the introduction into the curriculum of the public schools some syllabus of Bible study composed of selections which shall meet the approval of all religious bodies. If the law of the state will allow it the teaching should be done during school hours and by the regular teacher; if not, suitable provision should be made outside of school hours. Furthermore, for instruction in denominational teaching the school and the churches should co-operate so that the children of each communion could be turned over to their respective instructors

who have been especially appointed for that purpose.

In the inauguration of this reform it is hoped that the educational authorities will take the lead in order to avoid any suspicion of sectarian design.

The secularist point of view.—After a perusal of the two foregoing articles one would be almost led to think that no matter how they may differ on fundamentals, Protestant and Catholic were at least beginning to approach each other on the advisability and practicability of introducing the teaching of religion in the public schools. In the name of the millions in this country who make no profession of any religion, the Hon. Justin Henry Shaw, Trial Justice of the Municipal Criminal Court, Kittery, Maine, enters, in the May number of the same magazine, a most energetic protest against "this attempt to meddle with the public schools by a union of the religious cults." He refuses to accept the Catholic's contention that the authority of the church is the fundamental basis of all right living, or the Protestant's belief that the Bible is the book of religion and ethics, or the assumption of both that a religious authority of any kind is necessary in order to curb the passions of men, for while some passions may be smothered by religion others are fanned into a flame. It is the ancient struggle between naturalist and supernaturalist. Historical, legal, and moral reasons are urged against any attempt to introduce religion of any kind into the schools. One of the glories of the American Constitution is the absolute separation of church and state, a reform which he attributes to the influence of free thought rather than to any religious motive. This fundamental principle of the Constitution has been abundantly upheld by the courts of the land against sinister attempts to undermine it, in proof of which numerous precedents are cited.

The American schools are for the children of all the people of every religion and of no

religion. The rights of Catholics, Jews and infidels, agnostics and atheists are just as much to be regarded as the rights of Protestant Christians. Each is duty bound to respect the Constitution which protects the rights of all. The Freethinker does not claim the right to introduce Free Thought into the schools in order to disparage religion, and denies this right in others. If we seek morality and right living, this will come from knowledge and from the better conditions resulting from knowledge obtained in the schools, and not from the teaching of any particular form of dogma or from any sectarian teaching of sectarian morality.

The Educational Aspect of Confirmation

"Most of us are tempted to consider confirmation chiefly from the ecclesiastical point of view. But there is another side, the educational. That is the side that I wish to bring into view at present." So writes Mr. Lester Bradner, of the General Board of Religious Education, New York, in the *Anglican Theological Review*, of recent date.

He feels that the wide range of different ages at which the church in the past has granted confirmation, namely from six or seven years all the way to eighteen or twenty, is evidence of the fact that this rite has been considered more from the sacramental than from the educational point of view. In order that grace may co-operate with nature, and that the dedication of self may coincide with the birth of the new self which transpires during adolescence, it is urged that confirmation be received during this period. "The new social sense, the increased personal sensitiveness, the swelling affections, the dawn of ideals, a certain sense of the mystery of life, a better appreciation of the chivalry of self-giving, a more potent purpose for the future, all these natural concomitants of this period are on our side. We heighten, deepen, and broaden them by our

attempt to apply them in religion and to vitalize them with special grace of God." To anticipate this period is to seek to launch the ship before the full tide comes in; to unduly postpone the self-committal is to delay until the tide has gone out.

In general there are two periods in adolescence at which by far the greater number of religious awakenings occur. One appears between the ages of thirteen and fourteen and the other at about sixteen. There are certain conditions which predispose toward the earlier rise in religious interest. Intense and emotional natures come forward earlier. Boys and girls who easily absorb surrounding attitudes or standards and who find their way into higher ideals without much struggle usually belong to this earlier class. By contrast the later awakenings come to more stubborn and self-willed natures, to individuals of slow maturity and phlegmatic temperament, to those whose religious nature has been scanty or narrow, and to cases in which the environment has offered

little religious stimulus. With a systematic and well-applied effort at rounded Christian nurture on the part of the parish, backed by intelligent religious training in the home, at least two-thirds or three-quarters of our children should find an effective awakening to the divine motives in life during the earlier of the two periods.

"In using the rites and sacraments of the church we should not be governed exclusively by ecclesiastical or disciplinary considerations, but chiefly by the limitations or the special opportunities which God imposes upon us through the laws of human development. Our discovery of these laws should lead us to work in greater and greater harmony with the wonderful mechanisms and inner adjustments of life. In this way the undoubted power of grace and the equally undoubted powers of body and mind may work in co-operation and conjunction, instead of singly or even at cross purposes. . . . So shall we dignify adolescence and give it a Christian ideal."

CHURCH EFFICIENCY

The Largest Voluntary Offering in History

Writing in the December number of *Association Men*, Dr. John R. Mott says: "In the history of mankind the largest sum ever provided through voluntary offerings for an altruistic cause was the great fund given in November in the United War Work Campaign." In order to appreciate the full significance of this epochal achievement one must bear in mind, not only the total amount raised—over two hundred million dollars—which far out-distances any previous effort, but also the specially stubborn difficulties which threatened disappointment and defeat.

Seven separate interests had to be pooled and proportionate allotments agreed upon; much of the machinery of organization had to be scrapped and a vaster organization perfected; these necessary preliminary arrange-

ments reduced the campaign season to a brief two months; even the two scant months left for this purpose were seriously cut into for three weeks by the Fourth Liberty Loan and finally by a general Congressional election. More serious still was the spread of the deadly influenza epidemic which closed churches, schools, and theaters, forcing the abandonment of speaking campaigns and even putting many of the foremost workers in bed. Excessive cost of living, increased taxation, and countless appeals since the outbreak of the war might well have furnished a shrunken soul with a pretext for refusal. Finally in the very midst of the drive came false reports which threatened to divert attention and minimize the urgency of the appeal.

The very gratifying results in the face of such discouraging circumstances are due to